

# CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

GURDON ROBINS, EDITOR.

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## CONDITIONS.

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## SABBATH SCHOOLS.

The cause of Sabbath School instruction for the young, is a cause very dear to our hearts. In this cause we have for many years cheerfully laboured, and for its prosperity we have continually offered our feeble prayers. The season of youth is peculiarly an accepted time, and a day of salvation. The mind is then comparatively tender, and susceptible of divine impressions; and presents a hopeful prospect to those who would, in reliance on the divine spirit to bless, sow the seed of gospel truth. But it is *truth* that should be sown in this field, and not error.

The child should be taught that he is in his natural state, a "child of disobedience," and consequently, a "child of wrath, even as others;" and that unless he work the works of God, which is to believe on Jesus Christ, whom He hath sent, he must die in his sins, and where Jesus is gone he cannot come. The inflexible holiness and purity of God's law should be held up before the youthful mind, and with this, should be contrasted, his own utter moral estrangement from God. The child should be plainly, and affectionately taught his *sinfulness*, his *helplessness*, and his *danger*; and that it is not by works of righteousness which he has done, or can do, that he has a warrant to hope for salvation. That if saved, it must be "through the washing of regeneration, and the renewing of the Holy Ghost." That he must be *justified freely*, by the grace of God, through the application of the blood of Christ to his soul, received by faith, or he cannot be saved.

So prone is the human heart since the fall, to self-justification in its rebellion; and so disposed is the mind not divinely illuminated to behold the terrors of the law, to seek it for justification, that while the Sabbath School teacher should never fail to inculcate the salutary truth, that good works are the certain fruit of the new man, which is created in Christ Jesus unto good works; yet these works are the *fruit* of justification, adoption, and sanctification, and not the meritorious cause. "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." "Except ye believe that I am He, ye shall die in your sins." Repentance, or godly sorrow for sin, and a faith which embraces the atonement of Jesus Christ, and lays hold on the divine promises, should ever be enforced, as constituting the essential foundation of the Christian character.

A mistake here, will be attended with the most fatal consequences, and will necessarily involve the teacher in great guilt; since the way of a sinner's acceptance with God is rendered so plain in His sacred word.

The temple at Jerusalem was a type of the Gospel Church. The materials for this edifice were prepared in the mountains; after which, they were brought, and deposited in their appropriate place in this splendid superstructure. So it should be with the antitype of the Temple, the Church of Christ.—Saith the Apostle Peter, addressing the Church, "Ye as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ."

Let every man then, take heed how he build the spiritual temple of the Lord. If he build of materials which are suitably prepared without, such as "Gold, silver, and precious stones," his work shall endure. But if he build of "hay, wood, and stubble," in that day when every man's work shall be tried by fire, he shall suffer loss.

The design of Sabbath School instruction should be, to exhibit a practical illustration of the truth of the inspired declaration, "That godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." To make, by God's bless-

ing on the means, intelligent, evangelical, and devoted Christians.

From the Episcopal Watchman.

Claims of Sunday Schools upon Churchmen.

"It is for the praise and glory of our sister Church of England, that Sunday Schools originated within her bosom. And of them, it may be said, as of 'the Protestant Episcopal Church in these United States,' and of almost every institution by which Protestant Christendom has been adorned and blessed, that to her they are 'indebted, under God,' not only for their 'first foundation,' but for 'a long continuance of nursing care and protection.' If this were merely an accident, it would constitute some claim upon our reverence and attachment to that venerable Church; but resulting, as we confidently believe it does, from those principles of her constitution, which render her, in our judgment, primitive, apostolic, scriptural, and which it is our blessing to enjoy and to perpetuate."

It has been often remarked, and by those who were not of her communion, that for the purposes of domestic religion, and especially for the religious education of the young, the Protestant Episcopal Church is unrivalled.—Like an anxious and affectionate mother, she embraces all her children within the arms of her thoughtful and providential affection.—There is not a case or condition, a chance or change, of this mortal life, for which she has not benevolently provided. The little infant, *guiltless of its parents' sins*, and therefore not held to answer for them, she kindly takes into her maternal bosom, and, after the example of her gracious Head and Lord, embraces him in her arms, lays her hands upon him, and blesses him. From that moment, he is her child, her charge, her care. For the thoughtless years of childhood, she provides suitable and wholesome instruction. Upon the sunny brow of ripening youth, again she lays her hand, to invoke for him the spirit of wisdom and understanding, of counsel and ghostly strength, of knowledge and true godliness and holy fear, and sends him out into the wide and wicked world, with her counsels in his heart, and her prayers and blessings on his head. In all the stormy and eventful voyage of his manhood, her sacred services, her spiritual instructions, her heavenly consolations, go with him. In sickness and sorrow, she comes to him with winning invitations, and comfortable prayers, and blessed promises; and, with returning health and joy, she puts into his mouth words of thanksgiving, and songs of praise and adoration. She decks with becoming homage and service the fireside altar—she makes his heart warm, and his lips eloquent, with the voice of public confession and supplication and praise—she admits him to the devout and grateful commemoration of his Saviour's sufferings and death, and, setting before him the sacred symbols of the body broken, and the blood poured out, bids him welcome to "the banquet of that most heavenly food." And when the trials and troubles of his mortal pilgrimage are overpast, and for him the day of grace has faded away forever, with sacred lesson, and solemn anthem, and fervent prayer, that the *living may lay it to heart*, she commits his body to the silent house, earth to its fellow earth, with the charitable, comfortable hope that, in the resurrection of the last day, it may be *raised in glory*, and the saying that is written be brought to pass, *death is swallowed up in victory*.

And the Church not only offers to her members all these advantages, but she offers them in a way especially suited to attract the attention, impress the understanding, and win the affections of the young.

Such views, and such instructions, may make good churchmen, but bad Christians.—As an antidote to the above, we present the following very just and scriptural sentiments, from the Episcopal Philadelphia Recorder of the 9th inst.

"We select a single point of doctrine, which Bishop Hobart is accused of not holding, and which he avows he does hold, in order to state our reasons why we are not satisfied. The point chosen is the doctrine of *justification by faith alone*, concerning which Luther said, that as it is held or rejected, there is evidence of a rising or a falling church. We believe with that eminent reformer, that wherever this truth is not clearly understood, there will be a consequent confusion in stating every doctrine of grace. And on the contrary, where this precious truth is rightly apprehended and experienced, there will be a more distinct understanding of the whole economy of redemption.

We have a strong desire not to be misunderstood. We do not mean to intimate, that we think Bishop of New-York has asserted his belief in this doctrine, while he is conscious that he does not hold it. We assert no such thing. We do not believe it. We have no suspicion but that the Bishop considers himself a believer in the doctrine according to Scripture, and the standards of our church. He has explicitly avowed this, and after such an avowal we hope no one will suspect us of the rudeness of calling in question the declaration. But is it not possible that the Bishop may be mistaken? May he not have persuaded himself, and his numerous approvers, that he is sound in the faith, while both he and they are strangers to the truth of our Lord Jesus Christ? We are aware that the bare expression of such suspicion, will excite the anger of many persons. We lament it more on their own account, than ours. There is no alternative left us. We must either speak plainly, or prove unfaithful according to our conviction of duty. The command is upon us, 'Believe not every spirit, but try the spirits, whether they be of God.' 'Prove all things, hold fast that which is good.'

Under the sanction of such authority, the Bishop will not accuse us of any want of respect for himself personally; or the admirers of his character, opinions, and policy, of any other motives in these remarks, than a sacred regard to truth, and a sincere desire to promote the glory of our Lord Jesus Christ, in the salvation of our fellow men.

We will endeavour to state the doctrine of *justification by faith alone*, according to our understanding of the scriptures, from which it will appear that we differ materially from all those who represent the ordinance of baptism, as affecting any change in the relation in which the sinner stands to God; or who would unite works of any kind with *faith*, in the office of justifying.

Justification is a *forensic* term, and is borrowed from the proceedings of a court at law. Sometimes it signifies to declare and pronounce an accused person *righteous*, or without offence in the eye of the law. For example. Suppose a man is arraigned at the bar of his country charged with a crime, for which if guilty he must according to the law be capitally punished. He is put upon his defence, and pleads, not guilty. The trial proceeds, and it is found that there is no evidence to support the indictment. In the view of the law the accused person is innocent, and the judge declares or pronounces its sentence. The man leaves the bar *justified*; the law does not condemn him. Vary the case a little. Suppose the accused is found guilty, or that he confesses the crime which is laid to his charge. The law in such case will condemn him. The judge who is a righteous dispenser of justice, has no choice but to pronounce the sentence of the law. He rises, and is about to proceed, when some one from the attending crowd steps forward and says, "Spare my father, or my friend, upon me be the punishment of his crime: I will place myself in his stead, and submit to the penalty of a violated law." Suppose the law admitted the commutation, the offer is accepted, the law lays its hand upon the substitute, and is satisfied. Now as in the former case the judge declares and pronounces the sentence of the law, the criminal is *justified*, the law has no claims upon him, his offence is remitted, and he goes free.

In these two cases there is this plain difference. In the first instance, the accused is declared *righteous* or *justified*, because the law does not condemn him; there is no evidence of guilt, neither does he confess the crime of which he is accused: but in the latter case, he is proved to be guilty, or acknowledges himself to be so, and though justly condemned by the law, he is *justified* by the interposition of another.

It is in the last of these two senses that we understand the scriptures, when they speak of the *justification* of a sinner before God. God is the Supreme Ruler and Judge of the world. Mankind are his subjects; and he has given them a law, with appropriate sanctions. "All have sinned: there is not a righteous man upon the earth; the whole world is brought in guilty before God. All are liable to eternal death, for it is written, 'the soul that sinneth, it shall die.' Take the case of a single transgressor; for that which applies to one, may be applied to all. No matter what his situation may be among men, whether a Bishop, Priest, or Deacon, a Prince or a President, a Judge, a Magistrate, a Lawyer, a Physician, a Merchant, a Mechanic, or a Labourer; whether he is noble or igno-

ble, rich or poor, bond or free, learned or unlearned, it matters not; take whom you will from the great congregation of mankind, and he stands before God in the character of a *criminal* who has been tried for his life, found guilty, and is under the sentence of death. Divine justice has marked him out; his glittering sword is unsheathed, and ready at a moment's warning to vindicate the honour of God's moral government, and cut off the offender from the hope of mercy; "he is condemned already," "the wrath of God abideth on him."

Such being the state of the sinner, what doth hinder the judge from proceeding to pronounce the sentence of the law, and appointing him his place? What doth hinder? Why it is mercy. The day of execution has not come, though it is fixed; justice at the solicitation of mercy, has respited the offender a few days or years, at most, to see whether the guilty, condemned sinner, will avail himself of the interposition of an almighty friend, who has interposed to save him from going down to the pit. "God has so loved the world, that he has given his only begotten Son, that whosoever believeth in him, might not perish, but have everlasting life." The Son of God has come down from heaven to give his life a ransom for many. In accents of tenderest compassion, he addresses himself to the sinful children of men, saying, "Come unto me all ye ends of the earth, and be ye saved;" "O my will ye die." "The Son of Man is come to seek that which was lost." "He that believeth in the Son hath life." The language of the Son of God to every sinner is, believe in me, accept of my mediation, and I will deliver you. The language of all his faithful ministers is, "Behold the Lamb of God, which taketh away the sin of the world." In his name is preached unto you the remission of sin, so that whosoever believeth in him, is justified from all things from which they could not be justified by the law of Moses.

If at any period before the time arrives, which is fixed for the execution of the sentence of God's holy law, at any hour of the day of grace, the appointed time, the season of visitation, in which God is waiting upon the sinner, to be gracious, though it be at the eleventh hour; if he believes in the Lord Jesus Christ, accepts of his mediation, will call upon him, saying, Lord Jesus have mercy upon me a poor sinner, justly liable to the wrath of God, and in danger of everlasting destruction; from that hour he is *justified*; justice approves, and accepts the satisfaction which infinite love has provided, the law is magnified and made honourable, and the character and reputation of the divine government is preserved. God can thus be just, and justify the ungodly.

This is *justification by faith alone*, as we understand it, and as we believe the Scriptures teach. Being justified by faith, the sinner has found peace with God, through Jesus Christ our Lord. Now, and not before, (though he has been baptized a hundred times,) is the relation between him and his Maker so changed that he has become "a member of Christ, a child of God, and an heir of the kingdom of heaven." Now, and not before, (whatsoever may have been done for him, or by him,) has he passed from death unto life; and been translated out of the kingdom of darkness into the kingdom of God's dear Son. Now he is a child of God, and if a child then an heir of God, and a joint heir with Jesus Christ, to an inheritance which is beyond the grave, incorruptible, undefiled, and which fadeth not away.

When this change of relation has taken place, and is accompanied with a change of heart, which is always the case, the sinner begins to do *good works*, which are pleasing and acceptable to God through Jesus Christ. But his works even now, are not so good, that they may have any part in his *justification*, but only good in a qualified sense, because they are done in faith. If the best works of the holiest believer on earth, are tried by the law, they will be condemned. There is a constant necessity that the believer should say, as he is taught by our church to say, every time he appears before God, "I have erred and strayed from thy ways like a lost sheep; I have offended against thy holy law; I have left undone the things which I ought to have done, and I have done the things which I ought not to have done, and there is no health in me." His cry will still be for *mercy*, in the name and for the sake of Jesus Christ his Lord. As the law pursues him through his whole journey to heaven, condemning his best services, he will ever look unto Jesus Christ, who "is the end of the law for

righteousness to every one that believeth." If at any time he so far forgets the terms of his acceptance, and the method of his reconciliation, as to look to the law for consolation, he will soon be terrified a second time by its thunderings and lightnings, and compelled to flee into his strong tower for refuge.

With such views of the subject of justification, we are compelled to proclaim the terrors of God's law, to warn every man of his danger; to set before him the dreadful consequences to his own soul, of continually neglecting the great salvation. We dare not intimate to our fellow sinners that their having been baptized, gives them any right to the promises of the gospel, or any interest in a Saviour's merits; nay, we feel compelled, no less in love to their souls, than in faithfulness to God, to endeavour to strip away every relapse of lies behind which we find them disposed to shelter themselves. Our aim is to hold up Christ and him crucified, as the hope of a dying world: taking especial pains however that none shall take to themselves the consolations of the gospel, but such as are convinced of their "utterly lost and sinful state by nature," and are actually weary and heavy laden under the burden of their guilt. Concerning works we say, they cannot be pleasing to God, except they spring from faith in Jesus Christ, and are rendered through the constraining efficacy of his love; and even then, that they are imperfect in the best of men, and can have no part in the office of *justifying*.

Does Bishop Hobart thus hold the doctrine of justification by faith alone? If he does not, we are compelled to say that he does not hold the scripture doctrine upon this subject.—It gives us unfeigned sorrow to be compelled to publish this as our opinion. We are not the enemies of Bishop Hobart, but we are the friends of truth. Few things could occur which would fill our hearts with livelier sentiments of gratitude to God, than to find the Bishop of New-York, with his wonted zeal and unquestioned ability, going forth the advocate of those doctrines which we believe were left as a precious inheritance to the Church, and which alone will ever be blessed of God to the salvation of immortal souls. But, while he thinks that he is doing God service in building up a church with dead materials; gathering in those to the communion of the faithful, who pretend not to have experienced any change of heart, who perhaps deny the necessity of such a change; who suppose that they are justified before God, while as yet, they have never seen the necessity of any such justification. While this is the case, we will continue as the feeble advocates for the truth, to lift up the voice of warning.

## THE DANGER OF MAKING A PROFESSION OF RELIGION WITHOUT PIETY.

A pure church is not to be expected on earth. Even in the time of the Apostles, when those who received the keys of the kingdom of heaven from Christ himself were ministers, persons obtained access to the communion table, who had not the love of God. We have reason to believe there will be always tares among the wheat; foolish will be found mingled with wise virgins; the vile will be gathered with the precious in the Gospel net. "Many," we are told, in the last day, will say, "Lord, Lord, open unto us," who will be met with this appalling answer, "I never knew you." From the description given of them, it is evident, professors of religion are intended.

My position is, that very few of those who are received among the visible followers of Christ without grace, are ever brought to a knowledge of the truth. We read of hypocrites and false professors in Scripture, but never of their conversion. I cannot conceive of a more perilous situation than that of one who has made a profession of religion unsupported by a good hope through grace; of one, who instead of making God his hope, makes hope his God. There is among all classes of thinking and conscientious persons a well grounded apprehension of entering the church without sufficient evidence of a spiritual, saving change.

I will point out some of the grounds of fear, that such persons will die in their sins. There is obviously a difference in point of danger, between those who are persuaded prematurely to assume so great a responsibility, through the injudicious solicitude of friends, and those who presumptuously or insincerely take the vows of God upon them. In both cases, however, the hazard is great.

1. There is a fancied security attending an enrolment of our names in the visi-



ble church, which is greatly to be lamented and exceedingly dangerous. The pastor and church have signified their approbation; and their acceptance has put to rest any previous fears, and for a time at least, quieted, if not removed, anxiety and doubt. How is the vain confidence and false peace of such professors to be shaken?—Is vice attacked? The force of education, or the apathy of natural constitution, or respect for character, keeps them from vicious habits. Is hypocrisy exposed and denounced? They are not aware of an intention to deceive; or of any guilt contracted by the heartless performance of duty. Any attempt on the part of the preacher to fasten conviction on the conscience, to break up false hopes, or to produce deep or godly sorrow, proves abortive; the heart is protected by a shield which no weapon can penetrate, wrapped in a covering which no hand can remove. The Spirit of God which alone gives efficacy to any means, operates through the medium of truth; but by them the force of truth is evaded, and its direct application turned aside. The longer, therefore, self-deception is practised and the appeals and searching messages of the Gospel are resisted, the greater the danger that the Spirit will be grieved, and the individuals given up to obduracy and blindness.

2. Another source of fear, that those who are in the visible church will never truly turn to God, is found in the alarming truth, that the perversion of serious and solemn things has a tendency to produce peculiar hardness of heart and seariness of conscience.

A professor of religion to be at all consistent, to hold a respectable standing among his fellow Christians, must daily engage in the performance of many holy duties. He must use the language of prayer. He must worship where Gabriel bows. He must meet the eye of God. He must speak unto the great King. He must read his word; attend upon the sacraments, and become conversant with scenes of awful interest. All this will exert an ameliorating influence upon a sanctified heart, and produce the happiest impression upon a pious mind. But no such results will follow, where all is carnal and dead. The spirituality and the interest of the duties serve only to increase the insensibility of the conscience, and the sacredness of the subjects discussed and listened to, destroys the excitability of moral feeling. By becoming familiar with awful truths and hypocritically going through with solemn duties the tenderness and purity of the soul are sullied and lost; religion is reduced to a cold and spiritless set of forms and observances.

3. Nor is this all. God is particularly offended with insincerity in the performance of religious duties. He "abhors the sacrifice where not the heart is found." There are frequent and unequivocal indications in the Bible, of his displeasure against hollowness in Christian profession. The religion of the Gospel is a spiritual religion. "God is a Spirit, and they that worship him, must worship him in spirit and in truth." He requireth truth in the inward parts. Where sincere and supreme love doth not reign, he will not accept the offering. His eye penetrates every fold of insincerity that covers every unreal appendage that sets off the performance of duty. How great the hazard then of provoking him to say, as in the case of his ancient people, "To what purpose is the multitude of your sacrifices unto me? The new moons and sabbaths, the calling of assemblies, I cannot away with: it is iniquity, even the solemn meeting; and when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers I will not hear."

I will only add, in the conclusion, if there are any in the visible church, in greater danger than others, they are those who are so little acquainted and impressed with the deceitfulness of the heart, and are so little alarmed at the idea of deception, as not to feel deep solicitude, and to institute the most faithful self-examination, and to endeavour if possible to gain some new evidence of a vital union to the Lord Jesus Christ.—*Chr. Spectator.*

From the N. Y. Observer.

#### PRAYER FOR LEGISLATIVE ASSEMBLIES.

Messrs. Editors.—When I sent you a few thoughts on this subject, some weeks ago, I had not designed to fill any more space in your paper. But as additional hints have appeared in the Boston Recorder, I have bestowed a little time to meditate further on the subject, and it appears much more important than I had been led to suppose. I would by no means confine prayer to Legislative Assemblies; but I beg leave to invite the attention of your readers to that class of our rulers.

Our government is peculiar. With the exception of Great Britain, no other nation need be named as enjoying Legislative Assemblies; though some enjoy the semblance of them, and it is hoped they may hereafter enjoy the reality. Hundreds and thousands of our fellow citizens are called by the voice of free-men, to make up these Assemblies. When met together, they constitute the nation, or a State, and act for the whole on business of

vital importance to our rights and interests. What our delegates are, we are supposed to be; what they do, is to be considered as our act; their laws become our rule of duty; and their influence sways and moulds the community to an extent not to be estimated. In a very important sense our Legislative Assemblies are our rulers. Their voice is the expression of public opinion, as well as their decision the enactment of national law. How immensely important to our youth, as well as to all the dearest interests of liberty, science, literature, improvement of every kind, and religion, that the sacredness of heavenly wisdom, and the savor of divine grace, should be spread over such Assemblies. Not only the present millions of our population, but millions to succeed these, and to proceed from them in every direction, through future ages, are deeply interested in the character and conduct of our Legislative Assemblies. In this view of the subject, how can Christians withhold their prayers? Do they pray for their children, their friends, the churches, the ministers of the Gospel, the institutions of benevolence, the seminaries of learning?—why not also for our Legislative Assemblies?

F. L. A.

#### CHRISTIAN EXPERIENCE.

1. Have I been deeply convinced that by nature I am wholly depraved? Rom. vii. 7, 8, and xiii. 9.

2. Have I felt myself exposed to immediate destruction? Deut. xxxii. 35; Prov. xxix. 1; Acts xiv. 29, 30.

3. Have I felt the absolute necessity of a new heart to qualify me for heaven? John iii. 3; 2 Cor. v. 17.

4. Have I felt my heart so opposed to God, that unless renewed by the Holy Spirit I should never repent and come to Christ? John v. 40; Prov. i. 24, 25; John iii. 5; Eph. ii. 1.

5. Have I been brought to realize that I have no excuse for wickedness of heart and life? John xv. 22; Rom. i. 20, 21.

6. Do I feel that God would be just should he cast me off forever? Rom. i. 19; Ps. ii. 4; Luke xviii. 13.

7. Have I been brought utterly to despair of saving myself, or of bringing God under obligation to save me? Titus iii. 5, 6; Eph. ii. 8, 9.

#### THE DOCTRINE OF DEPRAVITY.

We have long felt that upon the subject of human depravity, there has prevailed a laxity of representation, calculated to do much real injury to the cause of evangelical piety. While we have the plainest declarations of scripture, seconded by our own observations, we can never doubt, whether we have all gone astray and together become unprofitable servants. But still we are far from subscribing to the doctrine, that all men, while in a state of nature, are equally sunk in moral turpitude. There are still surviving the ruins of the fall, some noble and pleasing traits of natural character. There are some whose hearts have never been touched with gospel benevolence, who feel warmly and act vigorously in the cause of man. These are deserving well of their friends and perhaps their country. But in saying this, we would not be understood as saying they deserve or will receive the praise of Him who can reward no actions but such as are performed to the glory of His name. A regard to his honour constituted no part of the motive which originated them, and, of course, from Him they call for no corresponding reward.

As a ground of justification in His sight they can never appear. Not till another and holier principle shall prompt to every action, can any plead acceptance with God on the ground of merit. And while we award to those exalting qualities of human nature all the praise that can in justice be claimed for them, we would never cease to say one thing thou lackest, love to God. In the midst of thy thoughts he is forgotten. In the abundance of your acts of kindness, your hearts never beat in unison with that pure and holy principle, without which no man can see the Lord. And while we admit all that can be claimed for acts of benevolence performed towards our fellows, we still say that more is useful; or in the language of scripture, we say, "These ought ye to have done and not to have left the others undone."

Upon this subject, however, we will no longer occupy the attention of our readers, with our own remarks, but submit for their consideration an extract from the American Baptist Magazine of 1822, as well worthy of their careful perusal.—*Buffalo Emporium.*

"We see many persons into whom nature has infused the milk of kindness. Through their whole deportment runs a strong staple of radical benignity, and their acts all savour of this engaging attraction. Over their whole character nature seems to have sketched a bold outline of goodness, and virtue sits president over all the determinations of their conduct. In forming a judgment of them we might be almost induced to believe, that they were exceptions from the general law of human corruption, and that they had escaped the more hurtful taints of

moral pollution. The moral edifice which they exhibit, though in ruins, possesses many objects of admiration and curiosity. Here you see the remains of a noble arch, and yonder the fragments of a stately column. In one place the firm entablature has braved the ravages of time, and in another antiquity rears a majestic head in an unbroken colonnade. But, whatever beauty and grandeur there may be in the ruins of a splendid structure, it can no longer answer the purpose of the builder, its scattered relics, and mouldering fragments, cannot correspond to the design of the architect, and though it may draw the attention of the passing observer, it will never invite a settled residence. Such is the condition of man. Though, whilst in ruins he appears majestic, yet confusion and disorder spread a dismal spectacle of misery before his eyes. On his moral character are many remaining vestiges of excellence and dignity, but they are of no use until the desolations of nature are repaired. He may possess a variety of distinguishing properties, but like the declining ruin, every one of these has been perverted from its original design. Nothing corresponds with the intentions of the great Builder. A total depravity has pervaded his nature, which contains not a solitary apartment for the indwelling of the great Proprietor. For, herein do we conceive lies the true doctrine of our entire corruption; not in the extinction of every excellence, for in that case our intellect must have been expunged; but in the abstraction of every faculty from its primitive purpose, in the perversion of every faculty from its proper bearing, and in a total unfitness of the whole for fulfilling the intention of the Maker. Yet such is our want of penetration that we mistake the shapeless mass of nature's ruin for God's true workmanship, and too often imagine that the work of renovation has been applied to the mouldering fabric, when it still lies with disjointed members, and broken proportions."

#### PROGRESS OF THE AMERICAN TRACT SOCIETY.

This Institution, though an infant in years, is now called on, in the providence of God and by the exigencies of our great community, to put forth the efforts of a full grown man. And there is nothing in the nature of the Institution to prevent its immediately possessing the strength and vigour of maturity, if its real wants are known, and sufficient means and adequate personal exertions are promptly contributed.

"One characteristic of this cause," as the Committee of the Society have well said, "which gives it special interest in the present state of our country, is its rapidity of movement. It brings the art of stereotyping, and the full power of the press, of which every body has spoken, but the extent of which perhaps no one has ever duly estimated, to bear, in all the perfection of their energy, upon the moral welfare of our country. And it is scarcely too much to say, that numerous as our population is, and rapidly as it is increasing, Religious Tracts, with no demand upon the treasury of the Christian public which would impoverish them, with no sacrifices of effort which would embitter their peace or mar their enjoyment, and with benefits to every other Benevolent Institution in our land, may soon be sent to every family, and placed in the hand of every little child. Twelve millions of inhabitants are indeed a great many; but twelve millions of Tracts can be printed in one year, with no essential sacrifice to the community. Our population is indeed increasing with a rapidity that astonishes us; but the amount of Religious Tracts issued may soon be made to equal it, and surpass it. And a little active effort of Christians, which would only render their lives happy, and, through grace, give them unspeakable joy in the great day of account, will put them all into circulation."

There is nothing to prevent those whose hearts and hands are now engaged in this work, from extending it almost beyond any assignable bounds. We are not called on to measure out our limited and feeble efforts, and wait for those who come after us to accomplish the work. It need not be delayed till the cause of Infidelity and sin have been strengthening through an age, and one whole generation of those who are far from God have gone down to death and into eternity. The voice of Providence most manifestly calls us to great and noble efforts now. Every facility for printing, and communication with the most distant parts, is afforded. The call is on us, who now occupy these churches, and who have assumed the responsibility of urging forward, under the Divine direction and blessing, this glorious cause. On us God has conferred this honour and privilege; and we may not ingloriously put them away from us, and refer them to those whom he shall raise up in future years.

That the openings of Providence are far in advance of the Society's operations, the following facts indubitably show: The demands for Tracts have, from the formation of the Society, greatly exceeded the ability to publish them. In endeavouring to meet these demands, the

Society printed, Tracts: During the year ending May 1, 1826, 697,900. During the year ending May 1, 1827, 3,117,106. In 8 months, from May 1, 1827, to Jan. 1, 1828, 2,800,000.

This amount of printing has been done with a treasury rarely containing funds enough to bear the current expenses of two weeks, and often entirely empty; and with obligations resting on the Committee for paper purchased, to an amount which at no time, for several months past, has been less than nine or ten thousand dollars.

And notwithstanding this amount of printing done, the whole amount of Tracts in the General Depository, January 1, 1828, very little exceeded 400,000.

This is not more than one-fourth the amount of Tracts which the General Depository ought to contain, in order to enable the Society to meet, without embarrassment, the claims of the community. If twice this amount, or 800,000 Tracts, were added, their cost would be about \$5,000; if three times this amount, or 1,200,000 Tracts, were added, their cost would be about \$12,000.

In this state of things, the Committee have also made gratuitous distributions of Tracts, chiefly for very destitute parts of this and other countries, amounting, in eight months, ending January 1, to 1,200,000 pages; and the calls for gratuitous distributions, especially in our extensive New Settlements, are continually on the increase.

We ask the friends of this Society and of the cause of Christian Benevolence, not to shut their eyes upon or slightly consider these facts. Most of them are of a nature which precludes the possibility of mistake. Their general accuracy is certain. And if there is reason for faith in God, that the great work of diffusing a knowledge of the Gospel among men shall prevail, and if God is to continue to use the instrumentality of this Society, as his providence now clearly indicates, then it is certain, that the Society exceedingly needs, at the present hour, donations to the amount of many thousands of dollars.

Ten thousand dollars would only enable it to discharge its obligations for paper purchased, of which it has now no more on hand than it should have at all times; and ten thousand dollars more would no more than furnish means for supplying the general Depository as it should be. And this would only meet the present wants of the Society. Its wants are probably at no future time to be so great; but new fields of usefulness will doubtless open, and new calls be made, especially for the millions of the South and West, of South America, and other foreign countries. We dare contemplate no cessation of efforts, now required, they must continue to be made, till the grand enemy of souls is vanquished, and "the kingdoms of this world have become the kingdom of our Lord and of his Christ." There is no rest for a Christian of the nineteenth century, till he rest in heaven.

And is it a great thing, that this Society, established for the benefit of the millions of this whole Western World, should need donations to the amount of twenty thousand dollars? Would it be a great thing for the Christian community to contribute this sum, to enable the Society to issue two millions of these portions of truth, and keep them in circulation from year to year?

Are there not benevolent individuals in our large cities, who will contribute \$5,000, or more, for this object?

Will not the 500 Auxiliaries of the Society contribute \$4,000 more in donations?

Are there not 100 churches which have friends enough of the cause in each to contribute \$50, to constitute their Pastor a Director for life, and thus raise \$5,000 more?

And are there not 250 other churches which will contribute \$20 each, to constitute their Pastor a Member for life, and thus raise \$5,000 more?

And is this a great thing for the friends of Zion to accomplish? It cannot be thought so by any one who knows the value of an immortal soul, which one Tract may be the means of saving from perdition! It cannot be thought so by any one who will look at the spiritual wants of our country till he shall see what they really are—how many millions are destitute of the means of grace—and how small provision is yet made for their supply! It is not thought so by the Son of God, who left heaven and died on the cross for the salvation of sinners; or by the Holy Spirit, who often, accompanies these simple exhibitions of truth with his saving mercy!

If any friend of the cause shall observe these facts, and shall feel moved in some way to give effective aid to the Society, we pray him to mark the facts yet again, till they shall be clearly before his view; and if constrained to feel, that Providence calls him to do something, let him think, that the wants of the Society are immediate—that whatever he can add to its funds will be appropriated by a Committee, who in addition to liberal contributions, give their faithful services, from week to week, with no earthly reward—that it will cheer and encourage the hearts of

those engaged in the cause; that it will convey spiritual light to many now sitting in darkness—that God will be glorified thereby, and the Saviour honoured—and that, if he acts with an eye single to the glory of God, "he shall in no wise lose his reward."—*Tract Magazine.*

#### SKETCHES OF A TRAVELLER.

[Communication]

In visiting recently several of the New-England States, I have been deeply convinced that the truth as it is in Jesus is gaining ground. Revivals of religion are multiplying, and in many places the most intelligent and influential men are the joyful subjects. And as I am a Baptist, and believe no part of the gospel to be non-essential, it has been peculiarly gratifying to learn that many persons of respectable standing in society, who had previously entertained strong prejudices against our principles and practice, have within the last eighteen months renounced those prejudices, and have with much joy submitted to the very expressive and highly interesting ordinance of Baptism according to the precept and example of Him, who said to John, "Thus it becometh us to ratify every Institution."

The changes in one town in Massachusetts are of so interesting a character, that I think a statement of facts cannot fail to encourage and animate the hearts of those who love the truth. On visiting the Baptist Church in that town, I found a large proportion of the male members were, a year and a half before, the most forward and influential members of the Congregational Church in the same town. The change was effected in the following manner. One or two of the leading members being somewhat quickened in their religious exercises, and finding the Church had no articles of faith, expressed to the Church a desire that some of their present views of divine truth and their religious exercises might be entered on the book of records, for the benefit or information of posterity. But instead of this, the pastor of the Church proposed the appointment of a committee to draw up a set of articles, to be adopted as the religious faith of the body. Four brethren were accordingly appointed. But before the articles were completed, two of the committee became Baptists. This fact being made known to the Church, two other members were appointed in their stead. But finding it impossible in their view to support from the Scriptures any other baptism than that of believers by immersion, the whole six became Baptists; and on presenting their articles of faith, they were not permitted to be read. Those six persons, together with some other members, two of whom were Deacons of the Church, have since united with the Baptist Church in the same place.

Several other Christian brethren in the same region, and belonging to other Congregational churches have within a few months experienced a similar change in their views on this subject: some of them have already joined the Baptists, and others are waiting a suitable opportunity.

It occurred to the writer that the circumstances above related furnished additional evidence that plain, common-sense Christian brethren, with the Bible in their hands, find it extremely difficult to support from the word of God any other than Baptist articles of faith. And these facts should stimulate us to adhere with unabating tenacity to those principles, and to that practice, by which we are distinguished from all other Christian sects and denominations of men. Though we are thought to be uncharitable, selfish and bigoted, yet so long as piety and good sense, and the highest attainments in Classical and Biblical literature, attest to the scriptural correctness of our practice on this subject, we shall ever be justified in refusing to give up one iota of the ground we have taken, and also in using all fair and honourable means to induce others to submit to the same heavenly precept and example.—*Chr. Watch.*

#### BAPTISTS IN GEORGIA.

From the Columbian Star.

ELATON, GA. Jan. 11, 1828.

My Dear Brother.—The communication in your paper dated 31st July, mentioned the commencement of a revival of religion in this place. In the last of August we baptized 15. The good work seemed to gather fresh vigour at Antioch, 15 miles west, during the session of the Ocmulgee association, on the 1st of September. Here were collected some thousand persons, and the meeting continued five days. Many aged ministers had never attended one, where there were so many and so evident tokens of God's spirit in powerful operation. Convicted persons, who could not approach near the stand to hear the prayers, would crowd around ministers in various parts of the immense congregation, and there beseech an interest in their petitions. Three or four groups could be seen at a time bowing down in the dust. Meetings were held every night at several houses, and at one there were four hopeful conversions!

The messengers departed from Antioch with a desire to "let their light shine," and soon we heard of a most powerful



work in Jasper, and also west of the Ocmulgee, in Butts, Henry, and other counties.

It would fill sheets to give you any thing of a detailed account. Human instrumentality has been wonderfully blessed, and though Christians know that God alone can change the current of their will, they have been as active as if it depended on their exertions. The churches west of us are gathering fresh accessions every meeting.—18, 20, and 46 were added to them on last Sabbath.

At Antioch, a motion was made to abstain from ardent spirits during the session of the association, and though it was not carried, the discussion of the subject exerted a happy influence in the neighborhood; for scarcely a drop was drunk. Most of the members were filled with a better spirit than that distilled from rye or peaches. A most manifest change of sentiment in regard to the use of ardent spirits is effected in all the middle section of the state. At our metropolis, not half the quantity as formerly, has been used while the Legislature was in session.

In some parts, lay-brethren as well as ministers give themselves wholly to the work of exhortation from house to house. Instances of very pungent conviction have been mentioned. A gentleman, who has sustained many offices of honour and profit, was riding along a few days ago and so much was he distressed at his hopeless condition, that he dropped from his horse and begged an old negro, whom he met, to pray for him!

Large accessions have been made to the ranks of our Methodist brethren, and some to the Presbyterians. I give you below the number baptized at some of our churches chiefly since the 1st of September: I may not be exact in the report of each, but it will not differ much from the true number.

Easton, 72; Liberty, 55; Little River, 36; Hephzibah, 71; Rocky Creek, 123; Bethlehem, 68; Antioch, 61; Monticello, 37; Salem, 40; Sharon, 49; Smyrna, 20; Sardis, 23; Bethel, 36; Padanaran, 30; Rose Creek, 35; M'Donough, 20; Murder Creek, 34; Greensboro, 31; Holly Spring, 20; Island Creek, 50; several other churches, 111; Total, 1022.

The greater portion of these have been baptized by six or seven ministers. Many other churches have been abundantly blessed, but I have not had from them recent information. A Society auxiliary to our General association was formed on the 28th December, at Sharov, Henry, consisting of more than 30 members. The little church at Macon, is securing additions almost every meeting. Among the young converts there are several with gifts promising future usefulness to our churches, and you well know there is an extensive field, now white for harvest.

Your's &c. ADEL SHERWOOD.

**Effect of Sabbath School Instruction.**—As a little boy was passing by the enclosure of a certain gentleman in Washington city, a girl who was with him, and belonged to no Sabbath School saw a loose board lying near the stall, and assuming authority on the little boy, directed him to take it up, and carry it home. The boy, unwilling to take what was not his own, objected: "I cannot; it belongs to Mr. B." "No matter," says the girl, "take it up and bring it along." "No, no," repeated the boy, "I cannot; I go to Sunday School."—*Rec. and Telegraph.*

#### SAMUEL PEARCE AND DR. PAYSON.

A valued friend informed us the other day, that being once in company with Dr. Payson, whose death bed has lately read so affecting a lecture to all Christians and others on this continent, the Dr. remarked to him, that the Life of Samuel Pearce, should be read by every minister of the Gospel, at least once a year, and that he knew of no work better adapted to the edification of Christians, the excitement of ministerial zeal, and to the support of a lofty and genuine devotion.—*Col. Star.*

#### CONTROVERSY ELICITS TRUTH.

The prevalence of religious controversies may be regarded as another advantage in estimating the intellectual condition of our countrymen. Though much evil has arisen, and from the nature of things must arise, from the asperity of party contest, yet subjects of so awful a nature, and so interesting to the feelings and happiness of all, can hardly be discussed without producing some elevation of mind and seriousness of temper. In our country, the maxims and doctrines of the higher philosophy discourses on the being and attributes of the Deity, and on the nature and destination of the human soul, subjects which among the ancient philosophers were revealed only to the initiated, are matter of daily and hourly conversation. I appeal to the records of past experience, to the general history of mankind, to illustrate the effects of religious freedom. Why is all the literature of Germany at this day confined to her Protestant provinces? Why has Catholic Switzerland never produced a single man, eminent in any art or science, while the Protestant Cantons have been, for two centuries, enlarging the boundaries of human knowledge? Why, in fine, was Catholic France always superior in intelligence to the nations around her, to Spain, to Sicily, to Naples? Because Catholic France was never without heretics; because even after the revocation of the edict of Nantz, subjects of religious controversy were kept alive by books from Switzerland and Holland, by the manly sense of Grotius, and

the subtle infidelity of Bayle. It is possible that men should be dull and sordid in their feelings, or low and grovelling in their desires, who are familiar with the sublime conceptions of Christian philosophy. And where many minds are ardently engaged in the pursuit of knowledge, on subjects most interesting to their happiness, the impulse is gradually communicated to other classes in the community, and extended to other subjects of research.

#### For the Christian Secretary.

**SKETCH OF A TRAVELLER.**  
I had occasion to call at the house of a friend, residing at the city of \*\*\*\*\* With this family I had been long, and intimately acquainted. My friend, and his companion, were happily united in the conjugal relation. Their hopes, their desires, and their anticipations of present and future enjoyment, were of the same character. They both professed to be "strangers, and pilgrims, having here no continuing city, but seeking one to come, whose builder and maker is God." In short, they were both professors of the religion of the "meek and lowly" Saviour. They had now arrived at that maturity of years, and that soundness of judgment, which secures confidence and esteem. In early life they had both been chastened in the school of adversity; but their trials had through the sanctifying grace of "Him who sits as a refiner and purifier of silver," diminished nothing from their excellence, and only served to exhibit the value of religion to better advantage.

The companion of my friend had been the subject of a pulmonary affection, which had at times appeared somewhat alarming; but it had been hoped that the regimen pursued, would arrest the hand of the destroyer. It was about mid-day when I called at the house, and was immediately conducted into the parlour, where the scene presented, was such as no pen or pencil, can adequately describe.

On the dying couch lay the dear companion of my friend—she was in the last agonies of dissolving nature. The skill of the physician had been tried in vain—her final hour had come. Around her bed stood her aged father, her affectionate husband, and numerous children, brothers, sisters, and friends. Each countenance said, my friend is dying. Her pulse continued to beat, but it beat more and yet more feebly. Her power of utterance was gone; yet evidence remained that reason still maintained its empire.—Such a group, such a scene as this, could not fail to touch the heart, and preach the vanity of earthly bliss. The conflict was short—the emancipated spirit fled: and disenthralled, was borne on angels wings to that fair mansion in the skies, which her Saviour had prepared. Her work on earth was done, and she was ready in the attitude of waiting the coming of her Lord. She had placed her confidence alone in the righteousness of Jesus.—To His blood she had fled for pardon, for cleansing, and for justification. That "faith which is the substance of things hoped for, and the evidence of things not seen," had enabled her with the most perfect composure, to prepare for this event, by "setting her house in order," giving her dying counsel to her children, her brothers, sisters and friends; and calmly committing a fond father, an affectionate husband, and her beloved children, with her own soul, into the hands of Him who is faithful to his promise, which so graciously encourages his children in "casting all their care upon Him, knowing that he careth for them."

Soon as the emancipated spirit of this dear saint had fled, my friend took the family Bible, and after reading a portion from the pious reflections of the holy man of Uz, he bowed with the afflicted, and bereaved mourners, before the mercy seat, to supplicate of his covenant God the gracious fulfilment of his promise, "as thy day thy strength shall be." The scene was altogether solemn, and exquisitely tender. Never did religion appear more lovely. Here thought I, we see the value of true godliness—the infinite importance of personal piety. Reader, this is no tale of fiction; it is sober reality; and both the writer, and the reader must soon follow. A worm is at the root of all our earthly enjoyments. Our health must fail, and death is near. Faith in the Redeemer will alone enable us to look across the dark valley, which separates between earth and heaven; and give us a vision of the bright land of promise, which lies beyond the swellings of Jordan. Have we this faith?

Mortality's conflict is o'er  
And thou art untrammell'd and free,  
Thou hast sail'd from the dark and desolate shore  
Of Time, on Eternity's sea,  
To a haven whose moorings are steadfast and sure,  
Whose skies in their brightness forever endure.

How calm was thy peaceable close,  
Serenely thou pass'd'st away  
To the long, and the deep, and the quiet repose  
Of the tomb, and the pillow of clay.  
The beams of thy sun in its setting were bright,  
Ere they sunk in the gloom and darkness of night.

I stood by the side of the tomb  
To which thy remains were consign'd,  
And nothing of sorrow, or sadness, or gloom,  
In my inmost heart could I find.  
But I thought with what joy would I, being resign'd,  
Meet an end as triumphant and holy as thine.

Thy sun has but set to arise  
Again, more resplendent and fair;  
If virtue redeem'd ascends to the skies,  
Thy dwelling eternal is there!  
Thou hast past from the regions of death and of night,  
To bask in the beams of ineffable light.

Yet many there be that shall weep,  
For the void thy departure hath made,  
The channel of tears shall flow silent and deep,  
Ere their current by time shall be staid.  
They weep for their loss, but they cannot for thine,  
Thou spirit unsullied, redeem'd, and divine!  
Hartford, February, 1823.

**Theological Seminaries.**—There are sixteen Theological Seminaries in the United States, in which are supposed to be 500 students.—*Waterville Intell.*

Of all professions and employments in the world, a schoolmaster for teaching youth, is of the greatest importance to mankind; for next to the great Creator, he has the formation of them; a great genius may be crushed in the bud and die; a little genius may be cultivated to a good growth and live, which without great care would have perished.

#### CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, FEB. 16, 1823.

The Quarterly Meeting of the Board of the Convention of Baptist Churches in this State and vicinity, was held agreeably to appointment, in this city, on Wednesday last. The season was one of peculiar interest. The accounts from our Missionary brethren, and from various parts of the State, gave consoling evidence, that the Lord delights to bless the feeble exertions of his people for the upbuilding of his cause. We learn that a special attention to religion has commenced at Killingly, while the same divine influence continues to be shed down in Waterbury, Haddam, E. Haddam, and Hadlyme.

The Board recognize with satisfaction, and acknowledge their obligation devoutly to thank God, for the hearty co-operation which many of their brethren have evinced with their Agent, Br. Seth Ewer, in his evangelical labours among the churches. May the Lord reward them an hundred fold. It is hoped the time is near, when our brethren will all be of one mind, striving together for the faith of the Gospel. There are many destitute fields in our Zion, which stand in need of faithful labourers. "Pray ye the Lord of the harvest to raise up and send forth labourers."

A Society was formed in this city the last week, styled "The Young Men's Baptist Education Society, Auxiliary to the Baptist Education Society of Connecticut." The object of this Association is to aid the parent Society, in the education of pious young men, called of God and approved by the Churches, to preach the Gospel. We hope that similar associations may be formed in all our churches, and that by these means, the funds of the parent Society may be so replenished, that they may be able to accomplish the objects of their association to a much greater extent, than they have heretofore had it in their power to do.

#### General Intelligence.

##### CONGRESS.

Nothing of importance has yet been transacted at Washington this winter. Mr. Chilton's resolutions on the subject of retrenchment continue to occupy the principal attention of the House. Column after column, and page after page in the Washington papers is filled with speeches delivered on the floor of Congress which no friend of his country can read with pleasure.—*N. H. Chron.*

**Retrenchment.**—The resolution respecting retrenchment, has been adopted in the House of Representatives, by a unanimous vote. The object is, to have the committee examine, and see if there are any abuses in the administration of any of the departments of the General Government, and to ascertain if any reduction can be made in the salaries of any of its officers, and also whether it is best that any reduction should be made in the pay of members of Congress.—*Am. Sentinel.*

**The contingent fund.**—It is stated in the remarks of Mr. Pierce of R. I. on Mr. Chilton's resolution, that no appropriation for the Contingent Fund has been asked this year by the government—a proof of economy, without former example. The Nat. Journal states that the appropriation to meet contingencies has fluctuated between 30 and 50,000 dollars annually, exceeding in one year under Mr. Jefferson, \$75,000. For the first time no appropriation is asked for this purpose; but this is the very time, and the Administration giving this evidence of economy, the very Administration, selected for abuse and for terrifying the imaginations, of the people, with accounts of Governmental (Mr. Giles is authority for this adjective) extravagance and dissipation of the public Treasury! "Is there no justice extant?"

The debate upon Mr. Chilton's resolution cannot fail to advance the Administration in public confidence. Mr. Randolph himself, seems to think that the discussion will tend to their benefit rather than their injury, and gave good advice to Mr. Chilton on his presumption in undertaking to administer physic when older doctors were by.

**Continental Money.**—By a report made to Congress on the first instant, it appears that the Continental Money, the lever of the Revolution emitted from 1775 to 1790, amounted to 241,552,780 Dollars.

**WAR.**—A letter has been received by a mercantile house in New-York, dated Gibraltar, Dec. 22, which states that the GRAND SULTAN HAS DECLARED WAR WITH THE ALLIED POWERS.

Dr. Howe has arrived in New-York for the purpose of obtaining whatever the benevolent may see fit to bestow for suffering Greece.

**Liberia.**—The following is an extract of a late letter from an emigrant to Liberia, to his mother, who remains in the United States: "I was once poor, but am not so now. I am able to buy not only necessities, but luxuries. I buy wine by the barrel and porter by the dozen. We have all and every thing else that we want. If a prophet had told me when I first came here that things would be as they are now, I could not have believed him. Our settlers travel from one to two and three hundred miles into the country. Capt. Smith, a trader, brought here last week 100 head of hogs from down the coast.

"I am now doing a large job of work, (carpenter's) to the amount of \$4,500. My house is finished, and is the finest on this part of the coast. I am building a small schooner, of eight tons, which work I am doing myself. Dear mother, if you were here now, you would be contented. I live as well as any body, rich or poor. I do not know the want of a dollar. Our harbour is hardly ever clear of vessels from some nations."—*Norfolk Beacon.*

**Russian Institution.**—It is stated in a London paper that the Russian Government has had for a century past, a regularly established

religious and scientific mission at Peking, existing under the sanction of a formal treaty, concluded in 1723. This provides for the erection of a church at Peking, for the support of three priests, and permission for the Russian residents to worship God according to the rites of their religion. It also provides for the maintenance of six students at the expense of the Emperor, who are permitted to leave the country as soon as they have acquired themselves with the language.

**Ordination.**—The Rev. J. S. C. F. Frey was ordained to the pastoral office over the Baptist Church at Newark, on the 16th of January. The services, which were appropriate and solemn, were performed by the following brethren, viz: Br. Samuel Eastman made the first prayer; Br. Archibald MacLay preached the sermon, from Tit. iii. 3; Br. Johnson Chase made the ordaining prayer; Br. John C. Murphy delivered the charge, from 1 Tim. iv. 10; Br. John Smith presented the right hand of fellowship; and the candidate closed by a doxology and benediction.—*Electric Recorder.*

#### BAPTIST CHURCHES CONSTITUTED.

At Wolf-Swamp Meeting House, in Haver, Va. Saturday before the first Lord's day in December, Elders Matthew Webber and Meriwether Jones assisted in the organization of a church.—*Religious Herald.*

At Webster's Meeting House, in Goochland, a church was constituted on Saturday before the 4th Lord's day in December, by the aid of Elders M. Webber, M. Jones, James Fife, and H. Keeling. This church has been originated mostly under the labours of Elder Webber.—*ib.*

On Saturday, 23th July, 1827, a Baptist church was constituted at Pohick, Fairfax co. Va. Previous notice having been given of the design of the meeting, a number of brethren attended from the surrounding churches. Elder Samuel Cornelius, of Alexandria, preached on the occasion.

#### MARRIED.

In New Haven, by Rev. Mr. Hill, Mr. Mason Cadwell, of Hartford to Miss Jane Palmer, of that city.

At Chatham, Mr. Ira M. Case, of Manchester, to Miss Julia Kelsey, of Killingworth.

At Killingly, Mr. Benjamin Child, of Pomfret, to Miss Mary Foote, daughter of the late Israel Foot, Esq. Marlborough.

At New London, Nathaniel H. Perry, Esq. Purser, in the U. S. Navy, to Miss Lucretia Thatcher.

#### OBITUARY.

In this city, Col. Miles Beach, aged 85. In this city, Mrs. Elizabeth Collins, 53, relict of Alexander Collins, Esq. late of Middletown.

At Baltimore, after an illness of several months, the Most Reverend Ambrose Marbach, Archbishop of Baltimore.

At Middletown, Mr. Edward Rockwell, aged 83. Mr. Simeon Allen, aged about 23 years.

At Suffield, on the 31 inst. Mr. John Lewis, aged 74.

At Saybrook, Miss Clarissa Warner, aged 21, daughter of David and Mary Warner.—She departed this life Jan. 30, of the typhus fever, after a short illness—a member of the first Baptist Church in Saybrook. She lived respected, and died lamented.

At Suffield, on the 7th Jan. Mr. Moses Austin, aged 54. "I heard a voice from Heaven, saying unto me, Write blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

At New Haven, Vt. Oct. 14, 1827, Rev. Ephraim Sawyer, for many years a laborious and successful minister of the Baptist denomination. He was the favorite and intimate friend of the late Dr. Baldwin, to whose congregation he often preached on his occasional visits to this city, and by whom he was always listened to with pleasure. He was indeed a faithful watchman on the walls of Zion, and is doubtless now reaping the rich rewards of grace, in the world of ineffable bliss. He knew the value of the words of his Redeemer, to every shepherd whom he calls and qualifies to feed his sheep and lambs, "Be thou faithful unto death, and I will give thee a crown of life!" A respectful notice was taken of his decease, by public religious exercises on the fourth day from the mournful event. An appropriate discourse was delivered by Rev. Elias Hurlbut, Pastor of the Baptist church in New Haven, from Acts xi. 24; an Address was made to the mourning relatives by the Rev. H. Chamberlain, of Shoreham; and the concluding prayer was by the Rev. David Hindee, of Bristol.—*Bost. Watch.*

The Rev. Joseph Eastburn, of the Baptist persuasion, and pastor of the Mariners church at Philadelphia, died on the 30th ult. at that place. His funeral, on Saturday, was numerously attended by the class of community on whom he had bestowed so much of his time and talent, and many a hardy tar followed him to his last home.

#### DEATH OF GOV. CLINTON.

We discharge a melancholy duty in announcing the death of Gov. Clinton. He expired last evening, of an apoplexy. The summons came without scarcely a moment's warning, whilst he was sitting in his chair, in the midst of his family.—*Albany Argus, 12th inst.*

#### NOTICE.

THE Court of Probate for the District of Farmington, has limited, and allowed six months to the creditors of the estate of THAMER C. JUDSON, late of Bristol, in said District, deceased, to exhibit their claims against said estate to the Executor. All claims not exhibited to the Executor within said time, will be by law barred.

ORIN JUDSON, Executor.  
February 16, 1823. 3w2

#### NOTICE.

THE Court of Probate for the District of Suffield, having appointed the 25th day of February inst. at 2 o'clock, P. M. at the Probate Office in Suffield, for the appointment of Commissioners on the Estate of Moses Austin, late of Suffield, deceased. This is to give notice to all persons interested therein, to appear, (if they see cause,) at said time and place, to be heard therein.

MOSES S. AUSTIN, Adm'r.  
Suffield, Feb. 9, 1823. 2w4

#### NOTICE.

WE, the subscribers, being appointed by the Hon. Court of Probate for the District of Suffield, Commissioners to examine and adjust the Estate of REUBEN ALLEN, late of Suffield, deceased, represented insolvent; hereby give notice, that six months from the publication hereof, are allowed by said Court, for the creditors to exhibit their claims against said estate; and that we will attend to the business of our said appointment, at the late dwelling house of the deceased, on the fourth Monday of March, and on the fourth Monday of July next, at 1 o'clock, P. M.

HARVEY HASTING, } Com-  
GEORGE W. HASTING, } mis'rs.  
Suffield, Feb. 2, 1823. 3w2

#### NOTICE.

THE Court of Probate for the District of Farmington, has assigned the 2d Monday of March, 1828, for the hearing and adjustment of the administration account, in the Estate of EBENEZER HAWLEY, late of Farmington, deceased. All persons interested in the settlement of said estate, are hereby notified to appear, (if they see cause,) at the Probate Office in said District, at 1 o'clock, P. M. to be heard in relation to said account. BENJ. HAWLEY, Executor.  
February 2, 1828. 3w2

#### PROSPECTUS

Of a new Periodical Work, to be entitled THE REPOSITORY AND CHRISTIAN REVIEW. IN calling the attention of the public to a work of this kind, we have no wish to lessen the well-earned reputation of periodicals that are now in existence. Some of them have been highly creditable to our country; and long may they continue to give a vigorous impulse to the efforts of American genius, and elevate our standard of literature and science. To many of the readers of these works, however, we trust that a periodical more distinctly Christian, and devoting more attention to religious subjects, would also be acceptable. If Christianity is not an imposture, it is a matter the most momentous, and it should be respected by the current literature of the day.

Many, we doubt not, have felt the want of a work which shall appear neither too seldom nor too frequently, and which, while it has for its leading object the promotion of the cause of Christ, shall contain reviews and notices of the most interesting publications; essays on subjects that 'come home to men's business and bosoms,' historical and biographical sketches, letters, and miscellaneous communications; illustrations of difficult passages in the Holy Scriptures; select ones from foreign Journals and other sources, of pieces peculiarly important; a compendium of religious, literary, and philosophical intelligence; and a quarterly list of new publications. Such a work we would gladly make the Repository and Christian Review.

We need not, perhaps, make any avowal of what we deem to be Christian sentiments. But, as we wish to deal with perfect frankness towards all men, we would remark that the prevalent opinions of the Baptist denomination are ours, and that, whenever occasion presents itself, we shall think it our duty to vindicate them. At the same time, we shall endeavour to do it in such a manner as shall commend itself to the consciences of our brethren, of whatever name, and to the approbation of our common Lord.

On occasions like the present, high pretensions to catholicism, and splendid promises are so often and so easily made, that we have ceased to value them much. We would rather let the rule of our Saviour be applied: *By their fruits ye shall know them.* We have indeed had encouragement of assistance from some able pens; and no small portion of the work which we propose, will be closely connected with the fields in which we are daily toiling. Well written communications, we need not say, will be gratefully received. And we trust that we shall not be found indifferent to the interests of truth and of intellectual improvement, nor to the encouragement of those who labour to promote the real dignity and happiness of man in any portion either of our country, or of the world. Arrangements will be made for opening and keeping open the channels of intelligence from the various sections of America and of Europe, and we do not intend to forget Asia and Africa.

Amidst the clashing of opinions, and of tastes and dispositions, we cannot expect to please all. But we shall sincerely endeavour to benefit all who listen to us. We hold in abhorrence that haughty abuse of criticism which delights in wounding the feelings of a well meaning writer; and we behold in equal abhorrence, we loathe that fulsome style of commendation which excites attention to the writer, rather than to what he has written. When we can approve, we shall do it with pleasure. When we must censure, we shall do it with pain. What is true and right must be maintained; but we hope to speak the truth in love.

The profits, which we may receive from the work, will be devoted to increasing the library of the Newton Theological Institution.

IRA CHASE.

H. J. RIPLEY.

In offering the terms of the Repository and Christian Review, to their friends and the public, the Publishers engage in the enterprise impressed with the importance of its character and the need of its influence. They are encouraged by the confidence which they repose in the Editors, and by the belief that the work will receive the cordial assistance and support of ministers of the gospel, and other influential and literary men. They are sensible, that, however high may be its merits, the permanent success of the work will depend on the general and liberal patronage it may receive from enlightened friends throughout the union.

#### CONDITIONS.

1. The work will be published quarterly; and the first Number will appear as soon as a sufficient number of subscribers shall be procured.  
2. Each Number will contain no less than 80 pages, 8vo. printed on fine paper and handsome type, neatly covered.  
3. The price will be 50 cents each Number, or 2 dollars a year; and those who shall become responsible for five copies shall receive a sixth gratis.  
4. No subscription will be received for a less term than a year; the payment of which is to be made on delivery of the 2d Number.  
5. Subscription papers are to be returned to LINCOLN & EDMARDS, the Publishers, No. 59, Washington-street, Boston, on the first day of April next.  
Boston, Jan. 1828.

Subscriptions for the above work received at this Office.



From the American Baptist Magazine.

# BURMAN MISSION.

DR. PRICE'S JOURNAL.

Concluded from page 46.

Oct. 1, Lord's-day. Spent the day as usual. The newly arrived Ambassador with the fire-ship, occupies every body's thoughts. In the evening the C. Mengee sent for me to say I might visit the embassy to-morrow.

2. After a sleepless night of anticipation, I rose early and seating myself in my boat, soon found myself along side of the steam-boat, though she was anchored three miles below. Here I found my dear brother Judson well, and waiting to receive me, as likewise the Ambassador Mr. Crawford; who with Dr. Wallick the botanist, Mr. Cox, and Mr. Montmorency, with whom I had a previous acquaintance, Mr. Chester, assistant to the Envoy, Dr. Stewart, and Capt. Crawford, made up the circle around the breakfast table, at which I was invited with cordiality to partake. A bundle of letters and papers, but above all, a roll of vaccine matter, formed such a dessert to this repast, as no one can properly estimate, unless himself has suffered the anxious suspense of months after months without a scrap of news, or has had his family of children exposed year after year to the horrid ravages of the small pox, with the healing balm almost within his reach, yet Tantalus like, finding it invariably elude his eager grasp. It is needless to add, that the remainder of the day, I was diligently engaged in reading my letters and papers. Alas for Dr. Baldwin, and Dr. Furman, and Dr. Bogue! What three mighty pillars of the Church have fallen! O Lord, raise thou up afresh supports so useful and so needed.

From this day, till the signing of the commercial treaty, it may not be expedient to insert at present, regular extracts from my journal. I have only to mention, that the vaccine matter has entirely failed, and thus my most sanguine hopes as yet disappointed. A copy of Matthew, which I presented to the King, was returned with the excuse of Felix of old. I have commenced a translation of the Old Testament, at his Majesty's request. I have also commenced lecturing to the people after evening worship, on the Old Testament history. To incite my scholars to learn, I have established the custom of weekly examinations, the report of which is regularly handed in to the King. I had an attack of fever on the 1st of Nov. which lasted three days. Dr. Judson had a serious attack of Cholera, on the night of the 16th, but the Lord was pleased to spare him for still more extensive usefulness, I trust among the Burmans.

Nov. 23. The commercial treaty is signed, sealed, and delivered.

24. Dispatches for the Envoy arrive from Rangoon; among other news, the afflicting account of Mrs. Judson's death, is received by her most affectionate and bereaved partner. The mighty loss to our mission cannot speedily be repaired.

25. I spent the afternoon with my afflicted brother, who is overwhelmed with a load, an insupportable load of grief. O Lord, who alone art able, do thou condescend to bind up and heal his broken heart!

27. Had a long dispute in the council room, before the interior ministers with Mr. L. about the earth's annual motion round the sun. Went over to Sikaing to console with brother Judson; but in the midst of my attempts to console an afflicted brother, I received a message, stating that my own beloved partner is dangerously ill. I immediately hastened to her assistance, and found her borne down with a dreadful attack of spasmodic cholera, her extremities growing cold; and Jose after dose of my strongest medicine, having not the slightest effect, I begin to feel a shuddering alarm, a fearful foreboding of the catastrophe.

28. Before the dawn, all hopes of saving life are extinguished; my beloved is still sensible, and resigned, only calling at short intervals, in a moaning voice for her husband. At length she ceases to speak, the dreadful spasms increase—the last great struggle comes on—a few heart rending gasps, and the contest is forever done—She sweetly sleeps in Jesus—and thither let the tearful eye look up and see the heavens open to receive the departed, ransomed one; though while we gaze, the poor heart is wrung with the bereaving anguish, and still bleeds at every pore. O thou happy one, to thee we must all go long; but to us thou wilt never return.

29. The mournful duty of committing to the tomb a beloved wife, is this day performed, amid the sympathizing attentions of a vast number of Burmans, among whom, are three interior ministers, besides many other officers of rank. I cannot refrain from mentioning the particular attentions of Mr. Lane, a merchant, who from his first hearing of my loss, did his utmost to alleviate my distress. The expenses of the funeral were entirely defrayed by contributions from Burman individuals, according to an established custom among them.

30. A solitary mourner I remain at home; but it seems not like home to me now. My little boys appear to know that

something has happened to their mother; but to sorrow they are yet perfect strangers.

Dec. Another solitary day of grief. In the evening I reattempted family worship; but oh what sighs and tears break forth from every member of our little family! the seat of one, dear to all, is vacant, and who shall now address the throne of grace, in the correct and fervent strains of the dear departed. In vain I cast my eyes around for a solution. None but the timid Moun Hlay is on the Lord's side. After performing my part, by reading a portion of the Scripture, Moun Hlay concludes with a broken and indistinct prayer.

3. Lord's-day. Translated the 4th and 5th chapters of Genesis, which I read in the evening, as a foundation of a discourse on the ill effects of sin.

4. This evening Moun Hlay being absent, I am obliged myself to enter the immediate presence of Jehovah, and address the throne of mercy with a strange tongue; but, thanks to him who teaches how to pray, I succeeded far beyond my most sanguine expectations.

7. My friend, the keeper of the king's wardrobe, happening this evening to use the name Jehovah rather irreverently, I explained at considerable length the nature and attributes of the Divine Being; after which he observed, that the subject appeared to be one of the utmost importance, and made him tremble to think of the possibility of its being true. When I pressed him on the subject he proposed worshipping Jehovah and Gaudama in conjunction. I told him that God was too jealous to admit a rival, and that he must have the whole heart or none; and advised him to abandon idolatry, and cleave wholly to truth. He observed on this, that it was no easy matter for one to become a disciple, where the terms of entering were so exclusive. I assured him it was no means an easy matter to enter on a sincere profession of the true religion, and that our own strength unassisted would never affect it. On his departure, I pressed him to apply for divine help, and turn his attention immediately to the all-important matter. Yet, alas! what but a miracle can possibly convert one devoted soul and body to an earthly king.

9. Visited Sakaing, and received from Dr. Judson the letter of the convention to the king.

10. Lord's-day. Translated the letter to the king, together with the sixth, seventh, and eighth of Genesis; felt considerable freedom at evening worship, and warned my hearers, (in number about fifteen;) that the gospel now preached would be to them all the savour of life unto life, or of death unto death. My neighbour, the rich man, was present, and expressed his approbation repeatedly during my discourse; but I fear he is too much engrossed with the world to receive the things of Jesus Christ. Save, O Lord, or they perish!

12. Take an affectionate farewell of Dr. Judson, and the members of the Embassy, and am left to gaze in melancholy on the departing vision which removes from me again the blessings of civilized and christian social intercourse.

14. Present the letter of the American Convention, to his Burman Majesty, who listened to it with much interest—ordered it to be put away carefully, and by silence, assented to his ministers promising a gracious answer.

21. Sit up till midnight explaining to my young writer the principles of Astronomy, to which he listened with great avidity, and in conclusion, replied, if I could make out what I had said to be true, their religion must inevitably fall. This young man who is now just past his 20th year, was taken into notice by the old king at the early age of four years, on account of his unusual capacity of reckoning to any amount under ten millions, without the use of figures; he has been initiated with special care into all Burman science, and may be considered the Daniel of Burmah.

22. Obtained the telescope from the palace, and proved to my young friend the truth of what I had advanced regarding Saturn, the Moon, and Jupiter; to satisfy his mind fully of the non-existence of Meemo-mountain, he says he should like to spend just three days in the polar regions during summer.

23. On presenting my school report to-day in the Byadike, or council room, the interior minister Moun Y. beckoned to a middle aged man who came forward and seated himself near me. The minister then urged us into controversy, himself acting as umpire on the occasion. I find my opponent quite able and active, but entirely ignorant of the ground, so that I have the advantage of him. The minister gives judgment very impartially. My final proposition was, that coming to their country as a sincere and candid inquirer after historical truth, I was obliged to reject as fabulous, all the mass of their sacred writings, which were avowedly written five hundred years after the events took place. After a few feeble attempts to prop up the slender evidence of their books, my opponent withdrew, and I returned home.

24. Translate the 13th, 14th, 15th, and 16th of Genesis, comparing them with the Hebrew and Septuagint.

In the evening at worship, about ten or twelve persons attended. After the service, the rich man, and my young writer, entered into a free conversation on the nature of the duties God requires of man. The excellency of the golden rule, was admitted without any exceptions.

30. The King's uncle, prince M-a, sitting with Moun Zab, commences a conversation on Astronomy, in the course of which he agreed to the fact of the sun's course in the polar regions, and allowed that their mountain of bliss was overturned by it. They both regretted that so few in Burmah turned their attention to the pursuits of science, and acknowledged, that all they knew about these things came from our part of the world. Took the telescope by request, to the prince, and had a fine view of Saturn with his ring, and three satellites.

31. Spent the day in translating the 27th, and 18th of Genesis, consulting the Hebrew and Septuagint. I find the eastern style of the Hebrew much more congenial to the spirit of the Burman, than that of our western translations. The Septuagint is also of great assistance, when the Burman idiom refuses to answer to the Hebrew and English. The translation, as far as made, I have written out carefully into a blank book, to be presented to his Majesty; but it will doubtless need a multitude of corrections, before it will be fit for the sanction of the press.

## From the Christian Advocate and Journal. ANECDOTES OF CONVERTED INDIANS.

The Belleville mission is composed of two branches of Indians: the one called the Belleville, the other the Kingston Indians. In consequence of this they separate during their hunting season, which commences the latter part of October. It is the Kingston branch that has fallen under my observation.—On their way to their hunting ground, they called on a respectable merchant, with whom they had been acquainted while in their besotted state, and who was measurably an unbeliever of the Christian religion, and particularly of the great work of grace which has recently taken place among the Indians. But he says he was filled with much astonishment as soon as they entered his shop, at the visible change in their outward appearance in so short a time.

The next thing that increased his astonishment was the great contrast between the articles inquired for now and before they went to the island. Then it was whiskey they wanted; now, the necessities of life. Among other things they inquired for a book. After they had selected the articles, they threw down the money to pay for them, and as the merchant was in the practice of treating his customers, and as these Indians were now among the best, as they paid the money, he consequently offered them some whiskey. But they refused, saying they would not drink one drop, for they meant to serve God, and God did not love Indians who loved whiskey. So the Indians left his shop in such a way as they never did before. Formerly they left it reeling and whooping; but now they left it singing their favorite hymn, which is the first hymn in our large hymn books; and it was not till they were both out of sight and hearing, that the merchant's astonishment abated in any degree. I feel quite encouraged that it will prove a lasting blessing to him, as I have not heard of his speaking against the reformation among the natives since this pleasing yet astonishing interview. They then proceeded to their hunting ground, which lies twenty-five miles to the north of Kingston. And as this circuit extends near the place of their encampment, they have the privilege of attending our meetings, and we have the opportunity to hear of the firm stand they make against sin, and particularly against their besetting sin, which was the drinking of ardent spirits. Would to God that all professors would follow their example in this particular.

A few days after they reached their hunting ground, some of them were solicited by a gentleman to go as guides into the back country to view some lands, to which they agreed. He then told them they must go with him to the tavern, and take something to drink before they started on their journey. The Indians told him that they did not wish to drink any more whiskey; but he urged them the second time; they refused again. He then insisted the third time, telling them that a little would do them no harm. They then objected with much firmness, telling him that they would not take one drop. "We do not drink whiskey, for we are Methodists." He then asked them to go with him and take something to eat. To this they agreed. But shortly after they sat down at the table, there was a vessel of whiskey placed upon it. They immediately arose and left the room and their kind employer, to seek after other guides, and did not stop till they had made good their retreat.

There were forty of this branch who attended the quarterly meeting that was held in Kingston the 1st and 2d days of December. They came into the town on Friday, but before they entered it they sang a hymn, and then knelt down, and several of the men prayed. They then

came into the town, and in the evening joined with the white people in a prayer meeting. They attended on Saturday and Sabbath, and apparently gave new wings to devotion, and particularly when they came to commemorate the Saviour's death.

From the Vermont Chronicle.

Let there be no strife between me and thee. Let that sect gain prevalence, which will make the most vigorous, and the most efficient exertions to enlighten men, and bring them to the knowledge and obedience of the truth—who will labour most directly for the prevalence of Gospel feeling, and gospel principle among men.—Or in other words, who will exert the greatest and the best moral influence—who will inculcate the doctrines and precepts of the gospel together, as they are given in the Bible—who will measure Christian feeling and Christian principle by Christian duty—who, putting forms and ceremonies into the background, will make it the leading object of desire and of exertion, to bring men, in feeling and in action, into a state of obedience to God—who will not strive to convert men to a party, but to bring them over to the Lord's side.

The prevalence of such a sect will render men happy in this life, and prepare them for the joys of heaven. Such is the religion which the families of the earth need to guide them through the world, and to leave the earth in peace.

The ministers of such a sect, would study to show themselves approved unto God; workmen that need not be ashamed, rightly dividing the word of truth. In meekness they would instruct those who oppose themselves. They would preach the word; be instant in season, out of season; reprove, rebuke, exhort with long suffering and doctrine.

The people of such a sect would search the Scriptures daily. They would be diligent in business, fervent in spirit, serving the Lord. They would be steadfast, unmovable, always abounding in the work of the Lord. Such a sect would be acceptable to God, and approved of men. Let such a sect prevail, and let all the people say, Amen.

## NO. 54.

The Nature of the Christian Religion as contained in the New Testament.

You will recollect what has been already written on this subject. Christianity is at war with every evil passion in the human heart: it condemns pride, ambition, and all those dispositions and pursuits which exalt men in their own esteem and in the esteem of the world. It plainly tells religionists, that all their costly services, their multiplied acts of worship, and their rigorous austerities, will not purchase the pardon of their sins, nor the favor of God, nor a title to eternal felicity: and it calls upon them as guilty, condemned, depraved, and miserable creatures to look for salvation from one who suffered on the cross; to place their dependence on him alone, "for wisdom, righteousness, sanctification, and redemption;" 1 Cor. i. 30. and to live devoted to him. It enjoins a temper and conduct diametrically opposite to the wishes of every depraved heart. It strikes at the root of the prevailing sentiments and dispositions of mankind, by proclaiming aloud, "Selfishness shall not reign: drag down the Jeezebel from the throne, and trample her under foot." The welfare of our neighbour, the gospel enjoins us to consider as our own, and to love him as ourselves; and the public and general good to consider as paramount to private and individual benefit. Above all, it teaches us that the authority of God is to rule supreme and without a rival in the soul; and that we are to live in a state of constant and entire subjection to him; or to adopt its language, "to glorify him in our body and in our spirit, which are his," 1 Cor. vi. 20. What is there in this religion either to sooth the lofty ideas of the great ones of the earth, or to gratify the appetites and passions of the multitude?—Bogue.

From the Christian Watchman.

## MATTER-OF-FACT STATEMENT.

MR. EDITOR.—At a time when the subject of baptism is so much agitated in the New-England States, permit me to call the attention of your readers to the happy effects resulting from a similar state of things, about twelve years ago. I was then a member of a Congregational church, which consisted of about 200 members, one half of which, with the Pastor, was led to doubt of the validity of infant sprinkling from the following circumstance. One of the Deacons, who was by trade a stone mason, and intended on Lord's-day to bring his child forward to be sprinkled, was engaged on the Friday preceding in giving direction to some of the workmen, who were on the top of a house, when he fell to the pavement and was taken up dead. After a few weeks, his wife, who did not profess religion, applied to the Pastor to have the child sprinkled. He however did not know how to proceed. As the father was dead, and the mother an unbeliever, it presented a difficulty to his mind; and he brought it before the

church, to see how the members would dispose of it. Some of them arose, and very earnestly contended that the child had a right to be sprinkled; and in proof of what they said, quoted 1 Cor. vii. 14—"For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy." They insisted that the child was as holy as any of the former children of their deceased brother, seeing it had been born before he died. Others again insisted that the holiness of the child died with the father; for it was by virtue of his being in existence that gave them a right to the ordinance; consequently, his death annulled all claim to baptism. Not a few on the other hand contended, that the holiness of the child arose from the unbelieving wife being sanctified to the husband; had not this been the case, the children had all been unclean; for it was because of the sanctification of the unbelieving party, that the Apostle draws the conclusion that the children were holy; that, therefore, the woman being sanctified and the children holy, she and they both had a right to baptism, though she was a professed unbeliever, and the children not capable of discerning between good and evil. The consequence was, a great deal of discussion upon the subject;—which finally led to this conclusion with many, that there existed no difficulty with the Baptists; they baptizing none but such as professed "repentance towards God and faith in the Lord Jesus Christ." In a short time the Pastor, with about 100 members, were immersed, and are now a very united and happy people, having greatly increased in numbers since then.

JAMES FIFE.

Fifes, Virginia, Jan. 2, 1828.

## TENDENCY OF GAMBLING.

The following article is from the New-York Inquirer; it inculcates salutary truths, and warns against formidable dangers.

Gambling is not an inherent vice: it is a hectic excitement, produced by gradual indulgence—it steals imperceptibly upon us. Men commence by playing cards in their own houses, or in the houses of their friends—whist, loo, and brag; they play for a trifle and win, and their capidity is excited to win more; and not finding the resources in the domestic circle, they discover and frequent gambling houses; they are permitted to win first, in order that their appetite may be whetted and in the end they are sure to be ruined. Every faro bank has 25 per cent in favour of the banker; and yet, with a knowledge of this fact, men madly stake their last dollar on a card, and then come home to witness the misery and distress brought on their families.

It is incredible how much money is lost in this city by gambling, and what scenes of heart-rending distress are its inevitable results. Nor is this vice, confined to the profession alone; gentlemen, men of business and men of family, meet at each other's houses, and, in the kindest manner imaginable, pillage each other of thousands a night. Many a check presented for payment at a bank in the morning is the result of a gambling debt the night previous. It is difficult to check a confirmed vice, or reform a corrupt age, but much may be done by parents to guard against the approach of vice. Let cards be prohibited in families: let the rising generation have no example before them, which can excite them to gamble, or lead to this deplorable propensity. What commences merely as an amusement, terminates in ruinous attachment. It must be a family without resources, without the charms of social converse, without a cheering fireside, without amiable intercourse, without good books, that must fly to cards to pass away the time. Parents should use every rational effort to make their homes comfortable and attractive to their children. Innocent amusements of every kind should be encouraged to a reasonable extent; improving conversation and the society of chaste females should not be lost sight of. It is by early and correct impressions, and proper examples, that the path through life is to be rendered safe and happy.

We are, however, very defective in our domestic systems. Take an honest mechanic, who by his labour has realized a handsome fortune, and we shall find but few in that class who will bring up their sons to a similar mechanical employment. They appear to be ashamed of the honest occupation by which they have made fortunes.—The boys must be gentlemen, lawyers or doctors—wear fashionable clothes—have money in their pockets—keep a gig—resort to gambling houses, or houses of ill fame, and ruin follows. Parents who can give their sons fortunes, will be certain that such fortunes will not be wasted, if they bring them up to be industrious and economical.

Employment is the grand secret and the grand charm to ensure tranquility, good principles, and happiness: it is idleness that is the parent of vice and the root of evil.

These gambling establishments are all private as they are called, but nevertheless public receptacles of vice, of infatuation, of ruin, and suicide.